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the theory touches only the value of the cross for Jesus himself, not its value for God and for man, and that consequently it does not do justice either to the statements of the apostles or to the church formulas (even when interpreted according to their essential basis), Schlatter proceeds to subject these statements to a cursory examination, and concludes that, although each of the fathers (Origen, Athanasius, Anselm) emphasizes but one central thought, the several elements of truth in each are to be found united in the various thoughts of the New Testament writers. For example: The will of Jesus to die is one with his love to the Father; in resisting the temptation to avoid death, he overcomes the evil; in his resurrection, he changes mortality into immortality; the necessity and saving power of the cross consist in the fact that Jesus, through the cross, entered himself into communion with God. Schlatter assumes (p. 24) that on other grounds the deity of Christ can be made out, and so does not discuss the process through which he comes from the unity of will to the unity of being with God. He has, however, made good his case against the contention of Grass with which he started out.—J. EVERETT FRAME.

Ruling Ideas of Our Lord. By Charles F. D'Arcy. (New York: Armstrong, 1901; pp. xix+139; \$0.60.) This little volume is one of a series of "Christian Study Manuals" edited by R. E. Welsh. It puts very simply the principal ideas of the teaching of Jesus, dividing them into two classes, "moral ideas" and "religious ideas." In the first class are included those that relate to the social aspects of the kingdom of God, grouped about such themes as "The Pure Heart," "The Great Example," "Life and Growth." The religious ideas, which furnish basis and inspiration for the moral ideas, are "The Father," "The Son," "The Paraclete," and "The Fulness of Christ." —*Manual of the Four Gospels.* By T. H. Stokoe. (Oxford: Clarendon Press; New York: Frowde, 1901; Part I, "The Gospel Narrative," pp. xii+200; Part II, "The Gospel Teaching," pp. viii+175; \$0.50 each.) These two volumes are intended to be "more than a mere abstract," but less elaborate than the principal "lives" of Christ. They are designed for students in schools and colleges, and also for the use of general readers. The first volume presents the biographical matter of the gospels, paragraph by paragraph, in the form of a condensed narrative containing explanations of the salient points needing comment, while less important points are discussed in footnotes. In the second volume the teaching is taken up section by section in a condensed

paraphrase. In both volumes a good deal of information and comment is compactly presented.—*The Epistles of Paul the Apostle to Timothy and Titus*. By R. Martin Pope. (London: Kelly, 1901; pp. vii + 248; 1s. 6d.) The author describes his work as "expository notes" prepared originally for a class of young students reading the pastoral epistles in the original, and he has published them for the use of "students, lay preachers, and Christian workers," in the hope of interesting them in some of the fine distinctions apparent to a Greek scholar. This purpose, of course, determines his method of treatment, and he has certainly attained a large measure of success. His clear, concise expository notes will be of great value to the class of readers for which they have been prepared. It may seem to some that "lay preachers" are entitled to a more thorough introduction to the critical questions connected with the study of these epistles than is to be found in this volume. The work does not give evidence that the author has entered so thoroughly into the situation presented in the epistles as to be able to contribute anything new to their interpretation. He has, however, registered in concise form what seems to him to be the best explanation of each passage, which is a service to many readers. He regards the epistles as wholly Pauline in their present form, and believes them to have been written after the termination of the imprisonment mentioned in Acts. The heresies mentioned in the epistles are a "species of Gnosticism grafted on to the common belief of Judaism," somewhat more highly developed than that against which the epistle to the Colossians is directed. In an appendix the author argues that Paul possessed a collection of the logia of Jesus.—*The Pastoral Epistles: A New Translation, with Introduction, Commentary, and Appendix*. By Rev. J. P. Lilley. (New York: imported by Scribner, 1901; pp. vi + 255; \$0.75, net.) This commentary is an exceedingly rich addition to the series of which it is the latest number ("Handbooks for Bible Classes and Private Students"). It is thoroughly adapted to the needs of all Bible students, both ministers and educated laymen. It gives a fair and reasonably complete outline of the history of the criticism of the pastoral epistles, so that the reader finds himself put in touch with the best modern scholarship. The author handles the data with scholarly independence, and his clear, fresh way of putting things is everywhere in evidence. The arrangement of the subject-matter is unusual. Pp. 1-51 are devoted to an introduction to all three epistles; pp. 55-66 contain the author's own translation of the Greek; pp. 69-216 contain the commentary proper; and pp. 223-55

constitute an appendix, in which certain critical questions are discussed at greater length than seemed desirable in the introduction. The character of the topics discussed in this appendix indicates the lines along which the commentary is laid out: the style and vocabulary of the epistles; the theory of composite authorship; the chronological order and place of the pastoral epistles; the evolution of the teaching elder; Paul's doctrine of inspiration; and the ethics of the pastoral epistles. The author regards the epistles as Pauline in their present form, and assigns them to a period subsequent to that covered by the narrative in Acts. His view of the heresies opposed in the epistles is that they were "the last effort of Judaistic traditionalism to overthrow the religion of Christ."—EDWARD I. BOSWORTH.

Moderne Meinungsverschiedenheiten über Methode, Aufgaben und Ziele der Kirchengeschichte. Von Adolf Jülicher. (Marburg: Elwert, 1901; pp. 24; M. 0.50.) This is No. 5 of the Marburg academic addresses. It was delivered on the occasion of the author's induction to the rectorate of the university. It seems to have been especially called out by Harnack's *Das Wesen des Christentums*. The author reconsiders the whole subject of methods, problems, and ends in church history. He seeks, and upon the whole keeps pretty well to, the *via media*. He insists that church history has a very distinct field of its own, and that it will render the best service by limiting itself within that field, and not by running off after new problems and ends. In a word, church history should attend strictly to its own business. This is an excellent principle—when properly qualified.—J. W. MONCRIEF.

Sokrates und die alte Kirche. Von Adolf Harnack. (Giessen: Ricker, 1901; pp. 24; M. 0.50.) Taking Socrates as the representative of Greek philosophy, and Jesus as the representative of the Christian religion, Harnack traces the mingling and confusing in the minds of the early Christians of the two realms of philosophy and religion, as illustrated in the comparison of the death of Jesus to the death of Socrates. The comparison is first made by Justin, is approved by Clement and Origen, and by most of the apologists, until Tertullian draws a distinction in favor of Jesus' death. Following him, Augustine robs Socrates' death of all value by branding all heathen virtues as glorious vices. This bold assertion of the supremacy of the revelation in Jesus is confirmed today, and we no longer look to Socrates for Christianity nor to Jesus for philosophy.—A. E. HOLT.